
Ngadi Wunu Wunungo: Islamic Acculturation and The Culture Of Gorontalo in Tadarus Al-Quran

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Abstract

This paper focuses on the ngadi wunu wunungo tradition as an acculturation of Islam and Gorontalone culture in the Qur'anic tadarus in Bone Bolango district. This study used the qualitative method by employing the approach of living the Quran, sociology, culture, and da'wah. The research used interviews, observation, and documentation of the ngadi wunu wunungo tradition. The data sources were the ulama, traditional leaders, community leaders, and participants of ngadi wunu wunungo in Bone Bolango. Findings; Empirical data in the field shows Islam's acculturation and Gorontalo culture in the ngadi wunu wunungo tradition. This is evident from its form, which is a combination of tadarus Al-Qur'an interspersed with the praise of Allah SWT, Sholawat Nabi, Gorontalo poetry, which contains advice and is voiced in a tone that screeched high and buzzed. The research empirically shows that the implementation of ngadi wunu wunungo is a da'wah that must be carried out in Dutch colonialism by ulama and traditional leaders, making this cultural acculturation.

Ngadi Wunu Wunungo: Akulturasi Islam dan Budaya Gorontalo dalam Tadarus Al-Quran

Paper ini fokus pada tradisi Ngadi Wunu Wunungo sebagai akulturasi Islam dan Budaya Gorontalo dalam tadarus Al Qur'an di Kabupaten Bone Bolango. Metode yang digunakan: Penelitian kualitatif dengan pendekatan living Qur'an, sosiologi dan budaya serta dakwah. Penelitian menggunakan interview, observasi dan dokumentasi terhadap tradisi Ngadi Wunu Wunungo, sumber datanya adalah para ulama, Tokoh adat, tokoh masyarakat, dan peserta Ngadi Wunu Wunungo di Bone Bolango. Temuan ; Data empiris di lapangan menunjukkan akulturasi Islam dan budaya Gorontalo pada tradisi Ngadi Wunu Wunungo, hal ini terbukti dari bentuknya yang merupakan paduan antara tadarus Al Qur'an yang diselingi dengan pujian kepada Allah swt, Sholawat Nabi, syair syair Gorontalo yang berisikan nasehat dan disuarakan dengan nada yang melengking tinggi serta mendengung. Bukti ini dikuatkan dengan alasan dilaksanakannya Ngadi Wunu Wunungo adalah dakwah yang harus terus di lakukan ditengah penjajahan Belanda, oleh karenanya para ulama dan tokoh adat membuat akulturasi budaya ini.

Keywords Ngadi wunu wunungo Tradition, Tadarus Al Qur'an

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A. Background

Various cultures and ethnic groups are spread throughout the archipelago, including Gorontalo. The classification of various ethnic groups in Indonesian territory is usually still based on a system of customary law circles which were originally compiled by Van Vollenhoven. The ethnic groups are as follows : Aceh, Gayo, Nias and Batu, Minangkabau, Mentawai, Toraja, South Celebes, Ternate, Ambon Maluku, Southwest Islands, south Sumatera, Enggano, Melayu, Bangka and Belitung, Kalimantan, Sangir Talaud, Gorontalo, Irian, Timor, Bali and Lombok, Jawa Tengah and Timur, Surakarta and Yogyakarta, Jawa Barat¹

The motto of Gorontalo: "Custom is based on syara', Syara' is based on Al Qur'an". This is what has been ingraining in every custom in Gorontalo. This acculturation has existed since a long time ago since Islam entered the Gorontalo region.

The integration of religion and culture are the reality that exist in society. This is because both have mutual influenced position each other between values and symbols. Religion is something final, eternal and universal, while culture has a temporary and relative nature. Religion without culture can indeed develop, but religion without the presence of culture will lose its place.²

The spreading of Islam outside the archipelago was in contrast with the spreading of Islam in the archipelago which used an accommodative method. Thus, the syi'ar of Islam in the archipelago took place peacefully and can be accepted by various parties both among the nobles or the people.

Islam which is practiced by the people of Gorontalo is inseparable from their culture. The realization of the culture formed rituals and ceremonies, including the hair styling as the manifestation of aqiqah (celebrating the baby born) in Islam, Circumcision, Bae'at, marriage, and Raba-Raba Puru (pregnancy ceremonies), and Hileyia (death ceremonies) which are all of those have their own rituals themselves.³

¹Koentjaraningrat, *Pengantar Ilmu Antropologi*, (Jakarta: Rineka Cipta,2009), p. 248

²Kuntowijoyo, *Muslim tanpa Masjid, Esai – esai Agama, Budaya dan Politik dalam bingkai strukturalisme Transendental*, (Bandung : Mizan, 1996),p.196

³Erwin j.Thai dan Andries kango, *Dakwah Kultural dalam Tradisi Hileyia pada Masyarakat Gorontalo*, (Gorontalo: LP2M IAIN Sultan Amai Gorontalo), 2017,h.2

In addition there is one interesting culture, it is NGADI WUNU WUNUNGO. Considering the implementation of this tradition only exists in Gorontalo, the writer intends to conduct research on the Ngadi wunu wunungo tradition. By formulating the problem as follows;1. What does the Ngadi wunu wunungo tradition look like in Kab. Bone Bolango Gorontalo? 2. How is the reality of the Ngadi wunu wunungo Tradition in Kab. Bone Bolango Gorontalo? 3. How is the existence of the Ngadi wunu wunungo tradition in Kab. Bone Bolango Gorontalo?

B. Theoretical Basis

1. Theory of Acculturation

The term of acculturation or culture contact has several meanings among anthropology scholars, but all agree that the concept is about social processes that arise when a group of people with a particular culture is confronted with foreign cultural elements in such a way that foreign cultural elements gradually accepted and treated into one's own culture without causing the loss of the cultural personality itself.⁴

Since time immemorial in the history of human culture there had been migration movements of ethnic groups on earth. Migration caused meetings between groups of people with different cultures. As a result, individuals in the group were confronted with elements of foreign culture.⁵

There are five problems related to cultural acculturation which are as follows;

1. Regarding the method for observing, recording and describing the acculturation process in society
2. Regarding elements of foreign culture that are accepted and difficult to accept in the midst of society
3. Regarding what elements of culture are easily to change.
4. Regarding individuals who are easy to accept and like quickly and individuals who are difficult to accept and like quickly the foreign cultural elements.

5. Regarding tensions and social crises arising from acculturation

A researcher should pay attention to some special problems related to the acculturation process as follows:

1. The state of the recipient community before the acculturation process begins
2. The foreigners who bring foreign cultures into the recipient culture
3. The part of the society who receives influence is not in doubt beforehand
4. The reactions of individuals who support foreign cultures.⁶

The reaction of people affected by foreign cultures is a very broad object of anthropological research. In every society there are individuals who are "old-fashioned" who reject new things quickly, while many other individuals who are "progressive" who like to accept new things.⁷

2. Assimilation

Assimilation is a social process that arises when;

- a) Groups of people with different backgrounds
- b) interacted each other intensively within long time
- c) The cultures of the each groups change from their unique characteristics and their respective elements are mixed.

Usually this assimilation occurs in a majority group and a few minority groups. Minorities change and adapt the nature of their culture to the majority culture.

In such a way that the minority culture disappears and adopt the majority culture.⁸

On the other hand, tolerance and sympathy towards other cultures are often hindered by various factors, and these factors certainly also hinder the process of assimilation in general, these factors are:

- a) lack of knowledge of the culture
- b) The nature of fear of other powers and cultures
- c) Feelings of superiority in individuals from one culture to another.⁹

C. Research Methodology

The realm of the Living Quran study is field research and library research is also as field research because researchers go directly to the field to collect data and observe phenomena that occur.¹⁰ While written data such as books, journals, news and others are also supporting data that can support the presentation.

The steps taken in the process of collecting objects of Living Hadith study through; observation, direct interviews and documented each research process.¹¹

D. Research Methods

The methods are used in writing the living Al Qur'an study are as follows:

1. Type of Research

This type of research is field research that based on field data related to the subject of this study. It uses a descriptive qualitative method with ethnographic approach. Ethnographic approach is an approach taken to describe culture or its aspects.¹²

Through this ethnographic approach, the writer can uncover the meaning of the Al Qur'an living ritual that form of Ngadi Wunu Wunungo which is done by the community in Bone Bolango Regency, Gorontalo Province.

2. Research Location and Time

The location of this research is in the Bone Bolango regency of Gorontalo Province and has done since on March 24 to May 24, 2020

3. Research Subjects

The subjects of the study were the Ulama, traditional leaders and the pilgrims of Ngadi Wunu Wunungo in various sub-districts of Bone Bolango regency.

4. Data Collection Instruments

Data collecting is based on two types of data sources:

a. Primary data source

It is obtained from original data sources that corroborate the information or data needed. The primary data was observation in Bone Bolango Regency, Gorontalo Province. If there was relevant information, the author tracked and interviewed the intended source based on previous recommendations.

b. Secondary Data Sources

Secondary Data Sources is a data source that supports the main data source. It is obtained from other indirect parties such as documentation and report data from important files. Similarly, books or magazines whose contents are related to this research, become additional data that is quite useful.

E. Result of Research

1. Get to know the Ngadi Wunu wunungo Tradition

Ngadi Wunu Wunungo is basically the recitation of poetries containing religious messages in local languages among reciting the verses of the Holy Qur'an. In the contents of the poetries contain the recognition of the greatness of Allah and the praise of the Prophets which were read in groups. As explained by Ustadz Apin:

" A form of Al Qur'an recitation which is an acculturation between Gorontalo culture and Islam. In language, Ngadi wunu wunungo means buzzing. In term, Ngadi wunu wunungo is reciting the Qur'an and Barzanji poetry in a beautiful voice touchingly."¹⁴

Meanwhile according to Dul Sukmi:

"Ngadi Wunu wunungo is Al Qur'an recitation and a humming of poetries among the Qur'an recitation."¹⁵

There is no definite history when this tradition began because this tradition is not enshrined in historical writings or manuscripts in Gorontalo. This tradition seems to be practiced hereditarily through the speech tradition. However it is estimated that this tradition had existed since the 18th century. At that time, many Gorontalo people embraced Islam and memorized Al Qur'an.

There is an interesting opinion expressed by Ustadz Podungge that the tradition of reciting Ngadi Wunu Wunungo is inseparable from the presence of the Ulama who first preached in Gorontalo is Sufism scholar.

According to him, by bringing this Sufism scholar, people can easily accept Islam and practice it.¹⁷

"So Ulama who was the first to preach Islam in Gorontalo was Sufism not Fukaha. Fukaha came afterwards. If Fukaha first, people would accept it difficult because it had been burdened with Islamic laws. "

It seems that Podungge's opinion can be harmonized with the success history of the entry of Islam in Indonesia. According to Mukti Ali, Sufism had a major contribution in the spread of Islam in Indonesia. As a teaching that further emphasizes aspects of spirituality made Islam more easily accepted and absorbed by the Indonesian people, which incidentally were predominantly local people with Hindu Buddhism.¹⁸ Indeed the focal point of the two Ulama' between Sufism and Fukaha, in understanding religion makes them often oppose each other. If Fukaha focus on zhahir practice only, Sufism pay more attention to their inner side.¹⁹

While other opinions expressed by Ust Apin are related to the Dutch colonialism in Gorontalo, the Ngadi Wunu Wunungo Tradition is a form of Islamic symbols which was carried out at every religious party and ceremony. The unique way in reciting the Qur'an and the length of its duration cannot be understood by the Dutch invaders, whereas in fact in this tradition there are risalah and da'wah delivered. At that time this tradition was the only community entertainment because both could be recited beautifully and touchingly.²⁰ In contrast to the present era where the syi'ar of Islam has faded and this culture has been replaced by other entertainments that are no less interesting among children, adolescents and adults.

This cultural shift is very transparent and almost unstoppable with the presence of various modern technologies that accommodate a variety of cultures both local or foreign through social media and other media. The implementation of Ngadi Wunu Wunungo is only done by elder people, so that no next generation can inherit it.

Even most Ngadi Wunu Wunungo pilgrims have memorized by heart but do not understand the meaning.²¹ However, In implementation of this tradition they seem to be very enjoying and immersed in.

As stated by Ustadz Apin, if you join the tradition there is a feeling of pleasure and being able to touch the hearts of others even though they do not know the meaning.²²

Although currently it has been contested in every activity of STQ and MTQ as a form of government to maintain the local culture, the implementation of this tradition is only lively without any *risalah* and *da'wah* values.²³

Two traditions: *Tadarus al Qur'an* is an activity that are *mu'tabarah*, *aglabiyah*, *tsabitah*, and *tahsiniyah* while reciting *Barzanji* are *masalah* *mursalah*, *aglabiyah* and *mutagayyirah* at the *tahsiniyah* level. However, in the view of Islamic law is a *mursalah mutagayyirah* and a validity.²⁴

The procedures for reciting Ngadi Wunu Wunungo are as follows:

- 1) started by reciting "*Taqabballahu minkum*" which is recited by the first reader then answered by other participants with the sentence "*Minna wa Minkum Taqabbal ya karim*"
- 2) Recite the sentence *isti'adzah* or *ta'awudz* and then "*basmalah*"
- 3) Then continue reciting the Ngadi Wunu Wunungo text until finished.
- 4) After the first reader completes his reciting, all participants then simultaneously say "*Assalamu alaikum ...*" after that one of the participants said "*Iqra*"
- 5) After that continued by the second reader as did as the first reader which is started with "*Taqabbalallahu minkum*" then responded by all participants "*Minna wa minkum taqabbal ya karim*"
- 6) And recite "*ist'adzah*" and "*basmalah*" then continue to recite *maqra' 1 'Ain* as the target
- 7) The procession takes place until all participants who attend have a turn to recite *maqra'*

8) After the whole series above are finished, the participants close their activities by reciting the Khatmil Qur'an prayer "allahummarhamna bil Quran".²⁵

2. Recite Ngadi Wunu Wunungo as Living Qur'an

There are at least two reasons why Ngadi Wunu Wunungo can be said to be a Living Qur'an phenomenon. First, by noting that this tradition has the goal of preaching Islamic teachings, which in its activities Ngadi Wunu wunungo can be called a reception of the Qur'an which is expressed based on the cultural context and social settings of the local community.²⁶ secondly, this tradition is considered inspired and has relevance to the verses of the Qur'an. the second assumption relates to the motto "*adati hula hulaa to syariah, syariah hula hulaa to Qur'ani*" so that the relationship between religion and culture in Gorontalo can be very harmonious. As Pak Amin said, the Ngadi wunu-wunungo tradition is very closely related to manners of listening to the Qur'an. As explained by Ust Apin:

"Verse of the Qur'an which underlie of this tradition is the QS. Al-Araf 204: *wa iza quria'l qur'an fastami'u lahu wa ansithu la'allakum turhamun*"²⁷

According to this verse M. Quraish Shihab states that the verse discusses the function, privileges and graces of the Qur'an. Awakening the Qur'an is an attitude that should be done if you hear it recited by anyone.²⁸ In line with Wahbah Zuhaily that this verse explains about the etiquette to the Qur'an. According to him, staying and listening to the Qur'an when recited in every certain moments is a matter that is recommended in shari'ah, even the law is obligatory.²⁹

As understanding that Ngadi Wunu Wunungo is basically a form of appreciation of the local community towards verses of the Qur'an that are practiced with a touch of tradition so as to form a phenomenon of the Qur'an that lives in the middle of society or in other languages as a phenomenon of living al-Quran.

1) Ngadi Wunu Wunungo as a Da'wah Strategy

In Islam Da'wah has a very urgent role for the spread of Islam and has become an obligation for its adherents. In this case, appropriate strategies or methods are needed. So the religious messages can be well received by the community. One of them must understand the reality in which the *da'i* wants to convey. because without understanding it will be difficult to be accepted by the community.³⁰

The reality of Gorontalo, which at the time was being colonized by the Dutch which prohibited all religious activities, hereby encouraged the local people to find ways for Islamic teachings could still be conveyed. So the idea of reading the contents of al Qur'an by using local language is the right way. Because the invaders did not understand what was meant by these readings. As stated by Qadi Bone Bolango:

*"The Ngadi wunu wunungo tradition is a cultural heritage of ancestors which aims to keep Islamic proselytizing going on. Because Gorontalo was still temporarily colonized by the Dutch and the society was prohibited from engaging in Islamic activities. so they used local language which was not understood by the invaders."*³¹

2) Ngadi Wunu Wunungo as the actualization of the spirit of "Iqra"

The spirit of "Iqra" actually refers to the "recite" command contained in the QS. 'Alaq 1-5:

These verses came down specifically to the Prophet Muhammad SAW while contemplating in the cave of Hira. As a commencement of the revelation that contained the command for him to recite the Qur'an and so do the Ummah.³²

²⁸ M. Quraish Shihab, *Tafsir Al-Misbah; Pesan dan Kesan dan Keserasian al-Quran*, (Ciputat: Lentera Hati, 2002), Vol 5 p. 361

²⁹ Wahbah Zuhaili, *Tafsir Al-Munir fi as-Syari'ati wal aqidati wa al-mahaji*, (Damaskus: Dar-Al-Fikr, 2009), Jilid 5, p.244

³⁰ Ahmad Zaini, Peranan Dakwah Dalam Pengembangan Masyarakat Islam, *Jurnal Pengembangan Masyarakat Islam*, Vol 1, No 1 (2016), h.141-142

³¹ Wawancara Amir Podungge, Qadhi Bone Bolango, Kec. Sibatana, Kab. Bone Bolango, Prov. Gorontalo, wawancara pada 29 Mei 2019

For mufassir, the command "Iqra" in the first surah to come down has a very big meaning. In these verses Allah instructed the Prophet to read the Qur'an based on saying the name of Allah "bismillah". In a broader meaning this command is essentially calling on all people to learn (iqra) and write (qalam). Because by reading can reveal the sciences that can benefit humans. *Reading has become a basic requirement for science, culture and civilization to progress.*³³

In this case, Ngadi Wunu Wunungo is an actualization of the "Iqra" command. the meaning of "Iqra" here is not just reciting but reciting it beautifully and accordingly as well as the rules of reciting the Qur'an. This was stated by Qadi Bone Bolango:

"Actually Ngadi Wunu-Wunungo is in line with the order "Iqra" in surah al-Alaq. The Prophet was instructed to recite the Qur'an with his abilities. Well, Ngadi Wunu Wunungo on the one hand makes it easy for Gorontalo people who are eager to learn to recite the Qur'an. Then the local language is used so that it's easy to understand. Then in order to be more enthusiastic³³, reading it must also be with a rhythm so that the listeners are even provoked to hear it"³⁴

Reciting al Qur'an in a melodious and pitched voice or better known as *taghanni* or *tilawah* is indeed nothing new in Islam. Even in some history is considered to be a suggestion. but not only pay attention to the tone of *taghanni* or *tilawah* but also must be able to interpret accompanied by attention to the rules of *Tajwid*.³⁵

This is where it becomes interesting from the Ngadi Wunu Wunungo tradition with a unique rhythm and using local language. like that when we listen to *Qori'* and *Qori'ah* who recite the Qur'an beautifully and rhythmically.

- 3) Ngadi Wunu Wunungo as an appreciation of the content of the Qur'an through Sama' (Listening)

³³Wahbah Zuhailly, *Tafsir Al-Munir fi as-Syari'ati wal aqidati wa al-mahaji*, Jilid 15, h. 708

³⁴Wawancara Amir Podungge, Qadhi Bone Bolango, Kec. Sipatana, Kab. Bone Bolango, Prov. Gorontalo, wawancara pada 29 Mei 2019

The Ngadi Wunu Wunongo tradition is basically the result of the process of the dynamic development of religious practices. Muslims who believe in its function as a way of life (*hudan*) are always read over and over and becomes social phenomena that cannot be separated from certain geogarafis areas. For the people of Gorontalo reading Ngadi Wunu Wunungo has a meaning that is closely related to the command to read, listen and understand verses of the Qur'an.

Based on the history of the hadith, that the Prophet was visited by the angel Gabriel to test the Prophet's reading. This activity was routinely carried out every year in every Ramadan, except the last year before the Prophet's death. In practicing sometimes the prop⁴het read and Gabriel listened and sometimes alternates, Gabriel read and the prophet listened.³⁶

³⁵Lihat Yusuf Qardhawi, *Kaifa Nata'amal ma'a al-Quran*, (Qahirah : Dar–Al syuruq: 1967), h. 160-161

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